The TAHRIK-i-Jadid

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Zuhur 1352 H.S.

August 1973 C.E.

Editor

Naseem Saf

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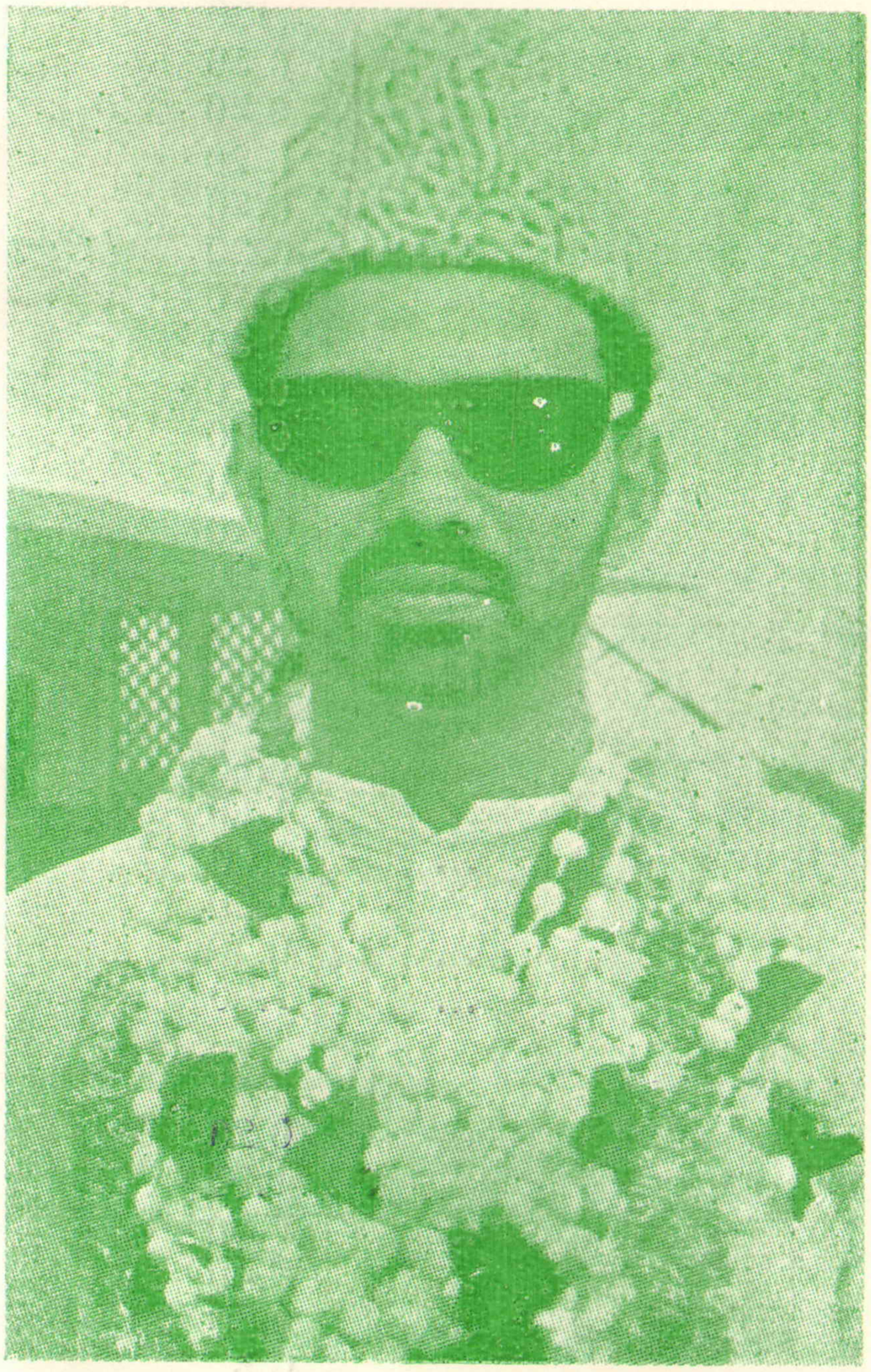

Maulvi Munir-ud-Din Shams left for U. K. on 30 June 1973 to take over Deputy Imamship of the London Mosque from Maulvi Ataul Mujib Rashid who is scheduled to return to Pakistan very soon.

مکرم مولوی منیر الدین صاحب شمس (ابن حضرت مولانا جلال الدین صاحب شمس مرحوم) حال ھی میں ربوہ سے انگلستان کے لئے روانہ ھوئے ۔ آپ لندن میں مکرم مولوی عطاء المجیب صاحب راشد سے چارج لیں گے

Malik Rafiq Ahmad who recently passed out as Shahid from the Jamia Ahmadiyya Rabwah left for Tanzaniya to serve there as a Missionary of Islam.

مکرم ملک رفیق احمد صاحب جنہوں نے حال ھی میں جامعہ احمدیہ سے شاھد کا امتحان پاس کیا ھے تنزانیہ تشریف لے گئے ھیں

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MONTHLY

TAHRIK-I-JADID

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Editor
NASEEM SAIFI

Malfoozat

Reformation of the People

The Promised Messiah, peace be on him, says:

The only beneficient and successful method of reforming the people is the one that is adopted according to the command and the will of God. If everybody could reform the deteriorated condition of the people with his own plans, there would have been no need for the prophets to appear in the world. The fact is that unless a disease is properly and fully diagnosed and unless one knows with certainty the remedy that has to be applied, there can be no success in treating the patient.

The deteriorated condition through which Islam is passing is the result of such (spiritual) physicians as have not diagnosed the disease and whatever prescription they felt was good—good also to serve their own interests—they started applying it. But it must be remembered that these people are quite ignorant of the basis of the disease and also they do not know the prescription. These things can be known only to that person who has been sent to the world by God, for this very purpose—and that person is myself. You must remember that the hearts can be cleansed only by Him who has created them. Mere words and clever talks cannot perform the work of reformation. There must be a spirit behind these words. He who claims to have read the Holy Quran and yet he does not understand that the reformation really comes from the heavens, he has not in fact read the Holy Quran.

Malfoozat Vol. VIII pp. 133

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Khutba

God is Most Gracious

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Let's Always be Grateful to Him

On the 6th of July, 1973, Hazrat Khalifatul Masih III said in his Friday Sermon that the Jamaat should offer praises to God more than ever before and thus attract more of His Mercy.

Huzur reminded the Jamaat that the Grace of God had always been with them all the time and on all the occasions and it had never left them even for a moment. It was for them, he remarked that they should be grateful to their Creator for this Generosity of His.

Huzur made mention of the Ahmadiyya Secondary School, Kano, Nigeria and told the Jamaat that the difficulties that had come in the way of the Jamaat for obtaining a piece of land for this institution had been removed.

He said, "Kano is a Province in the Muslim North of Nigeria where Hazrat Usman Fodio. may God be pleased with him, was raised by God as a Reformer of his time a century before the advent of the Promised Messiah, peace be on him. His progeny has great influence in the North. In fact, most of the people living in that area are their followers. For quite a long time, this area was closed for us (we could not preach there openly and we could not perform any other duties in connection with the service of mankind). Then a time came and the opening was made with the result that now we have a big hospital (erected and maintained by Dr. Ziaud Din) and a secondary school there. After the hospital and the school had been opened, whereas a section of the officers of the Government appreciated our efforts and sided with us in promoting our efforts, there was another section, which took a stand against us and started opposing us. We do not fear opposition for we know that opposition is a Must for our onward march on the path to progress. Since we did not have a piece of land for this school, the Government was delaying recognition and therefore the grant was also withheld.

"Very recently the news has been received that the Government of the Kano Province has granted a piece of 10 acres for the school at a nominal price and thus the hitch that stood in our way has been removed. Alhamdo lillah. The next step will be to put up a building there. And the building will also be ready soon, insha Allah. That will bring us the Government Grant and we will be relieved of the burden of the expenses of the school.

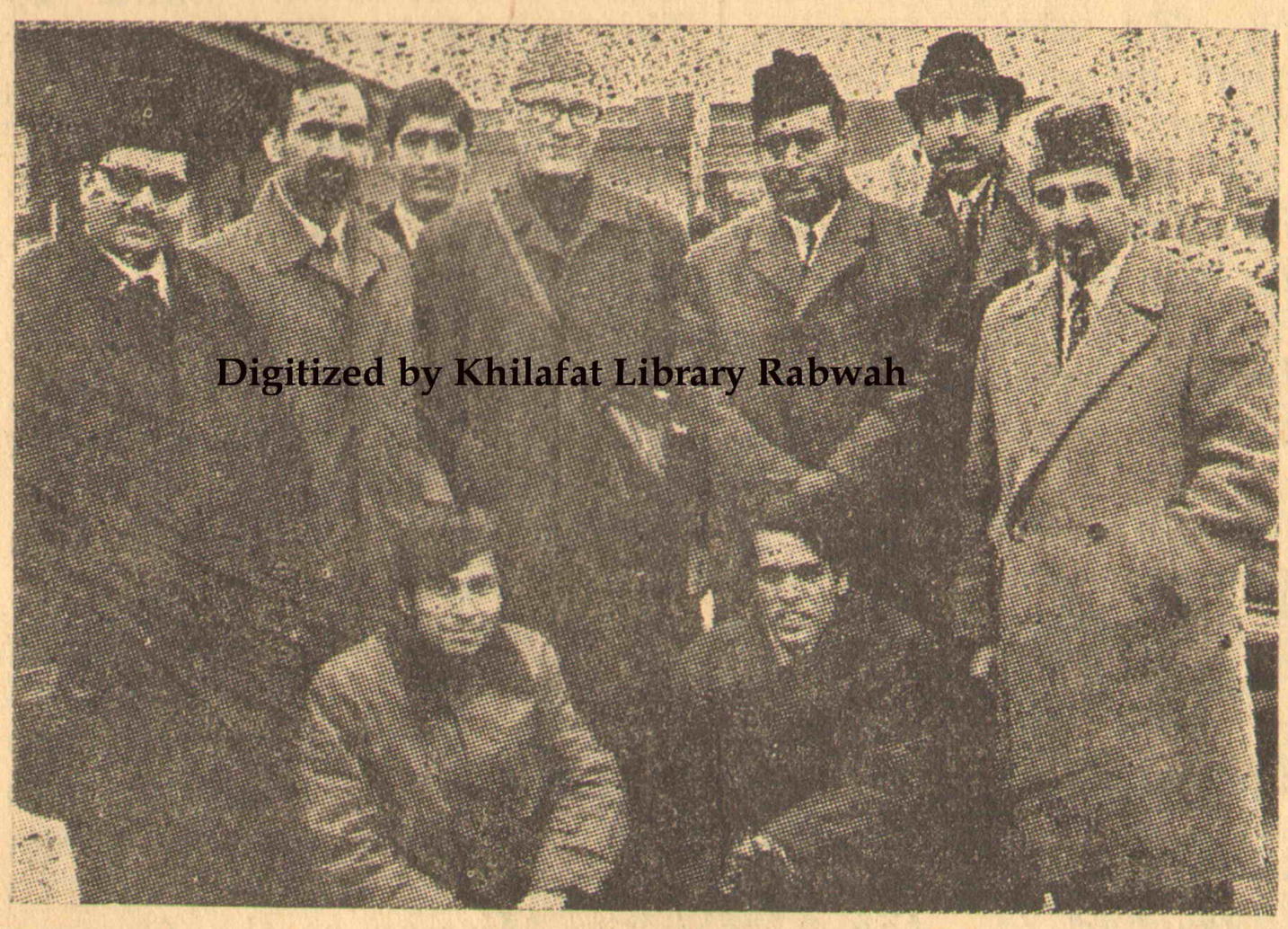
"The other thing that I should like to tell the Jamaat is that when in

1970 I went to West Africa, though the Liberian President had been asked to give us a piece of land (100 acres) it had never been requested nor we could even think of it, the President announced at the Reception that he would like to give a gift of 100 acres of land to the Jamaat. The announcment was made in the presence of the Government officials and how good it was that it happened like that. The then President passed away a little after that. But since the offer had been made publicly, the President took it upon himself to fulfil this promise of the deceased President. This piece of land has now been given to us. The Deed has been prepared and signed and deal finalised. *Alhamdolillah.*"

Huzur further said "God has always dealt with us generously and we should therefore be grateful to Him." He drew the attention of the Jamaat to the fact that the people of West Africa wanted a helping hand and the hearts full of love for them. That is what we have to give them. We have to serve them and we have to do so with all the sincerity at our command.

Huzur also mentioned the distribution of the Holy Quran and told the Jamaat that though the Printing Presses might be ready to go into action before the Annual Gathering he felt that only one Press was not enough. They would need hundreds of Printing Presses to print the Holy Quran in various languages of the world. For the time being we would like to have two more Presses, one in Europe and the other in Africa.

He also announced his intention to visit Europe to consult the people on the spot as to how the scheme of a Printing Press in Europe could be put into practice, also how the copies of the Holy Quram coluld be placed in the hotels there. Huzur asked the Jamaat to pray for this project and for his proposed journey and said, Friends should start praying as from today. The task is great and it can be accomplished only with the help of God.



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ALHAJ DR. CHIUSSI with his friends in West Germany, on his return from the pilgrimage to Mecca.

مکرم الحاج ڈاکٹر
عبدالہادی صاحب کیوسی
مرحوم کی اسوقت کی تصویر
جب آپ حج کے بعد واپس
مغربی جرمنی پہنچے تھے۔
دائیں جانب سب سے پہلے
مکرم مسعود احمد صاحب
جہلمی ہیں۔

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HAZRAT KHALIFATUL MASIH III

VISITS EUROPE

Hazrat Khalifa-tul Masih III left Rabwah on the morning of Friday the 13th of July 1973, for a short visit to Europe. From Rabwah he went to Lahore by road and from there he flew to Karachi. Huzur conducted the Friday service at Karachi and having stayed there for the rest of the day he proceeded to Europe a little after mid night. Having been in the Air for seven hours, he landed at the Air Port of Rome at 9.15 a.m. (Pakistan time). The Air craft had a stop of one hour after which it again flew and reached Amsterdam within two hours. At this Air Port Maulana Abdul Hakim Akmal and a few other members of the Jamaat received Huzur and had the opportunity of being with him for almost two hours. During this period Huzur talked about the difficult days through which the world is passing and also the solution that Islam presents for all the ills of the world. He also Referred to the warning that he gave to the people of Europe (and in fact to the whole world) on his previous European tour. He remarked that he was very sorry to note that the European nations had brought about no change in their ways of life and therefore it could be said that they had not heeded his warning.

Huzur then talked about the principles which had been applied by the Chinese in changing their lives. He was glad to note that these changes in China started from the lower side (the common man) and went upward.

From Amsterdam he flew to London (Heathrow Air Port) and reached at 11.10 a.m. local time (3.20 p.m. Pakistan time). There, he was received by a large gathering of the members of the Jamaat. The Press representatives together with the B.B.C. and Television correspondents had also come to the Air Port. The Press was very anxious to talk to him, so he addressed a brief Press Conference and told his audience that his aim in touring Europe was to visit the members of the Jamaat. Referring to an article published in the Intelligence Digest he said that it was apprehended that U.K. might be split up into four nationalities. The English, The Wales, The Scotch and the Irish. He opined that the apprehension seemed to be coming true.

Addressing a young man of 25 years, he advised him to prepare himself for the responsibilities that were soon going to be placed on his shoulders (and on the shoulders of all the people of his age). Humanity, he said, must unite, if it wants to survive. This could be done only by keeping the higher standard of morals in view. He further remarked that if the elderly people of today failed in solving their problems, the new generation would have to take this job upon themselves. He advised the young people to be very observant, for this was the best University for the training of the mind.

The Photographers requested him to pose for a shot which he did. While doing so he looked at a young man who was keeping long hair and remarked that it seemed as if there was great shortage of hair dressers in London. Every body enjoyed this joke.

From the Air Port, he drove to the Ahmadiyya Mission at the Gressen Hall.

From Hazrat's Talks

On his way to Europe Hazrat Khalifatul Mosih had to make a short stoppage at Karachi where he led the Friday Service and later on talked to the members of the community after the Maghrib and Isha prayers at the residence of Col. Mirza Daud Ahmad.

While talking about the Fatwas of Kufr against the Ahmadiyya Jamaat, Huzur remarked tnat the Muslim Umma is divided into so many sects and every sect has been dubbed as Kafir by some other sect. In fact, he said, some of them are greater kafirs than the Ahmadis according to those fatwas. That is why a prominent journalist had to opine in one of his articles that every simple hearted and straightforward person felt that whoever believed in the Kalima (La ilaha Illallaho Mohammad ur Rasul-ullah) was a true Muslim. He further said that the Promised Messiah, peace be on him, while commenting on the verse

بلی من اسلم وجهه لله و هو محسن

(He who surrenders himself to God and is a doer of good deeds) says that a Muslim is he who truly and sincerely believes in God, obeys the commands of God and loves His creatures and gives them their due rights. This is the basic conception of Islam on which the beautiful edifice of Islam is built. He who falls in line with this way of life need fear no fatwas issued by the worldly people.

Hazur further told his audience that the people were now being drawn towards Ahmadiyyat; they increasingly wanted to know more about Ahmadiyyat. This is our first and foremost duty that we should try all we can to satisfy those who are seeking after truth. It is indeed a very great responsibility that rests on our shoulders and we must carry it in the nicest possible manner. The seekers after truth also have a great responsibility, for, it is not an easy task to change the views and beliefs. Moreover, change of beliefs can be beneficial only when the change is brought about after a thorough investigation and to the utter satisfaction of the heart.

Huzur went to the Air Port at 1 a. m. While at the Airport Huzur said, "though the honesty and truthfulness of the British is well known, a Muslim—as his religion teaches him—should be more honest and truthful than every body else."

Some body pointed that the general condition of the Muslim was that of despair and dis-appointment. Huzur replied by saying that if people acted on the teaching of Islam there would be no question of despair. He further remarked that one point of difference between us and the other Muslims, in respect of this despair was that we "are privileged to see the manifestations of God through the fulfilment of various prophecies; the other Muslims had nothing of that sort in their lives."

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"INVITATION"

TO GIVE TO A FRIEND ?

ASK FOR IT FROM :

Managing Editor
Tahrik-i-Jadid, Rabwah.

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Notes & Comments

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THE HOLY QURAN

Commenting upon the verse :
فاما اليتيم فلا تقهر

(fa ammal yatima fa la taqhar)
Translation : So, you should not press the orphan down.

(ammal yatima fa la taqhar) points to the fact that the Holy Prophet Mohammad, peace and blessings of God be upon him, was also an orphan and he was nicely brought up by God. Reminding him of this, God says that there are quite a few other orphans in the world and the duty of bringing them up nicely now rests on the shoulders of the Holy Prophet, s.a.s. He should therefore perform this task in a behoving manner ; he should look after them well and he should try to remove their hardships. He who treats the orphan kindly wins the pleasure of God and he who ignores the orphan, calls for the wrath of God.

لا تقهر *(la taqhar)* points to the fact that the orphans should not be brought up in such a way that they are spoiled. In other words one should neither be so harsh towards them that their talents may be curbed making progress unattainable for them nor one should be so kind and lenient to them that they may misuse this leniency and spoil talents. قهر (*qahrun*) actually means overpowering and therefore لا تقهر (*la taqhar*) means that you should not treat them in such a way that they may get their physical as well as mental talents subdued and thus be deprived of progress. So far as the human progress is concerned it is harmed in two ways : either through excessive harshness or through excessive lenience and over-love. By using the words لا تقهر *(la taqhar)* God has forbidden both these things and has exhorted the people to treat the orphans in such a way that their advancement takes place unhindered. *(Tafsir-i-Kabir)*

The Hadis

It is reported by Hazrat Abu Huraira, may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him, said, Surely the womb is an aspect of the manifestation of the attribute of Rahman and God says that he who joins it, I also join him and he who cuts himself away from it, I also cut him off.

The joining of the womb actually means to be good and kind to the relatives and it makes one deserving of the mercy of God. This Hadis is Qudsi (Qudsi is that hadis wherein something is reported to have been said by God). In this Hadis God is reported to have said that the relations which are joined with the relationship of the womb (perhaps we can say blood relations) one should be kind to them ; that will attract the mercy of God.

In fact if everybody showed kindness to his or her relations, nobody would remain ignored and everybody would get someone to hold his hand to make him move forward. Apparently it is very easy to do so, but if we look into the relations of the people we would find that most of the people are kind to others and have strained relations with their kith and kin.

May God help us to realise the significance of this Hadis and draw the fullest benefit from it. Amen.

Organisation of the Ahmadiyya Movement in Islam

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IV

A detailed explanation of the present organization and activites of the Community would require many time the space that is available for this brief survey. It is possible to mention only some of them in briefest outline.

The central organization of the Community is represented by the Sadr Anjuman Ahmadiyyah. It is now composed of a Nazir-i-A'la (Chief Secretary), who acts as President, and several other Nazirs (Secretaries) who are in charge of various departments. The principal Nazirs are (1) Nazir Baitul Mal (Secretary of the treasury), (2) Nazir Umoor-i-Amma (Secretary dealing with miscellaneous matters or general affairs relating to the organization and discipline of the Community) (3) Nazir Umoor-i-Kharijah (Secretary dealing with matters relating to other communities and the Government), (4) Nazir Talim-o-Tarbiyat (Secretary in charge of education and training), (5) Nazir Islaho Irshad (Secretary for missionary work), (6) Nazir Talif-o-Ishaat (Secretary for compilation and publication), (7) Nazir Dhiafat (Secretary for hospitality). The finances of the Community are managed and administered by the Nazir Baitul Mal, who has attached to his department regular accounting and audit sections. A budget is prepared every year by the Sadr Anjuman Ahmadiyya containing estimates of receipts and expenditure for the ensuing financial year and is submitted by the Nazir Baitul-Mal to the Majlis-i-Mushawarat (Khalifa's Advisory Council) before the end of the current financial year. It is scrutinised by the Finance Sub-Committee of the Majlis-i-Mushawarat and is then recommended for sanction by the Majlis to the Khalifa with such modifications as the Majlis might wish to make. The Khalifa then directs the Economy Committee to further scrutiniz the proposals for expenditure and finally sanctions the budget himself. Sanction for any extraordinary expenditure which has to be incurred during the financial year and for excess grants must be obtained as occasion arises from the Khalifa, but such extra or excess expenditure must, under the directions of the Khalifa, be reported to the Majlis in its next session. The budget provides a modest allowance for the Khalifa himself, but the present Khalifa has intimated that he will not draw the allowance. He not only maintains himself out of his private income, but makes large contributions out of it to the funds of the Community.

There are other departments and activities of the Community which are not covered by this organisation but considerations of space forbid mention of all of them here. Some of them will come in for incidental notice later on.

Control over the members of the Community outside Rabwah is exercised through Amirs appointed by the Khalifa and through branch Anjumans affiliated to the Sadr Anjuman. Wherever there are a few Ahmadis, they are required to set up an Anjumn and the usual office holders are appointed. Every

Amir endeavours to organise the local members and to regulate the affairs of the Community along the same lines as are followed at the Centre as far as it may be practicable having regard to the number of members and other local circumstances. Every member is required to contribute a minimum of $6\frac{1}{4}$ percent of his income to the funds of the Central Anjuman and quite an appreciable number contribute a minimum of 10 percent. Apart from this compulsory contribution, there are several other contributions which members are expected to make so that on the average an active and earnest member of the Community contributes from 10 percent to 33 percent of his income to sustain the various activities of the Community.

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The Majlis-i-Mushawarat was instituted by Hazrat Kalifatul-Masih in 1922. The Majlis is composed of elected and nominated delegates of the Community. The total number of its members is not yet finally fixed, but is at present between 500 and 600. Roughly 75 percent of the members are elected by affiliated branches of the Sadr Anjuman Ahmadiyyah all over the country. The remaining members are nominated by Khalifa himself to provide representation for such sections of the Community as may not otherwise be adequately represented, or are invited to attend as individuals whose advice the Khalifa is desirous of obtaining. The Majlis is summoned to meet normally once a year, but as the number of matters on which it is called upon to tender advice is increasing it may have to be summoned oftener. Affiliated associations outside India at present find no direct representation on the Majlis, but with the rapid improvement in means of communication, it may become possible to accord representation to these associations also.

The Majlis tenders advice to the Khalifa on such matters as it may be invited to advise on at the instance of the various departments or by the Khalifa himself. It also considers the annual budget. The agenda is printed and circulated to the branch Anjumans well ahead of the commencement of the session, so that delegates attend the session after ascertaining the views of and obtaining instructions from their respective Anjumans. The proceedings at each sitting of the session are opened after silent prayers for divine guidance by the Khalifa in which all assembled delegates and visitors join. After the Khalifa's inaugural address, Committees are set up to consider and report on each group of items in the agenda. When these reports are submitted the full Majlis meets to consider them. Each recommendation in a Committee's report is discussed and is voted on. The Khalifa takes note of the volume of opinion in support of and in opposition of each proposal and in most cases announces his decision immediately. Normally he accepts the unanimous advice or the advice of the majority of the Majlis, as the case may be, but is not bound to do so. He often accepts such advice though he may himself think differently. When that happens or when his decision differs from the advice tendered, he explains his reasons for the course adopted by him, but his decision is final and is always cheerfully accepted and loyally and scrupulously carried out.

The Qadha or the Islamic Judicial system was instituted by Hazrat Khalifatul Masih II in 1925. Under this system original jurisdiction is exercised by individual Qadhis (Judges or Magistrates). There is an appeal to a Board of Qadhis and a second appeal from the board to the Khalifa If the Khalifa himself should happen to be a party to or interested in

the result of a case, the decision of the Board of Appeal is final. The Qadha deals with only civil disputes of such matters of a disciplinary nature as are not required by the laws of the country to be dealt with by the ordinary courts. No members of the Community may commence or prosecute a proceeding of a civil nature against another member save in the Qadha. If for some reason it is found necessary to have recourse to the ordinary civil courts, this may only be done with permission obtained from the appropriate department of the community. One special feature of the judicial system established in the Commnnity is that while the Judges occupy themselves with the decision of cases, machinery for execution of decrees is not attached to the Qadha, but is a part of the department of the Nazir Umoor-i-Amma. The whole system, of course works on a voluntary basis and the only ultimate sanction behind its successful and efficient working is the moral and spiritual value that every member attaches to membership of the community. Apart from the moral and spiritual gain, the actual working of the department saves the Community the heavy expenses of litigation which are so sad a feature of the administration of justice in the ordinary courts. No court fees are levied by the Qadha. The rules of procedure and evidence followed are simple and free from many of the technicalities that often operate to defeat justice under more formal systems. They are designed to ascertain the truth rather than to satisfy the academic notions of lawyers.

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For purposes of training and stimulate its activities, the Commnnity is organised into sectional associations. There is, for instance, the women's association called the Lajna-Ima-Illah, with branches in several of the bigger towns. The Women's Association at Rabwah has succeeded in achieving complete literacy among the female section of the Community at Rabwah and this represents only a part of its activities. The proportion of women at Rabwah who have completed courses of higher education to their total number is probably higher than at any other place in Pakistan, and this has been achieved while observing strict conformity to the teachings of Islam concerning *purdah*, etc.

The male members of the Community are divided into three sections. Children between the ages of 7 and 15 are organized into an association called the Atfal-ul-Ahmad yya. The object of the associatien is to impregnate its members with the ideals of the Movement and to train them in habits of conduct in consonance therewith. Those between 15 and 40 are members of the Khuddam-ul-Ahmadiyya. Its members are expected to illustrate in their own lives the ideals of the Movement in every respect. Great stress is laid upon complete integrity of thought and conduct and strict discipline is sought to be maintained. Members are taught that complete fulfilment can be achieved only through service and sacrifice. The dignity of manual labour is inculcated by requiring the periodic participation of every member in labour of that kind. Members are also trained in physical endurance and in cheerful acceptance of privations.

Those above 40 years of age are organized in an association called the Ansar-Ullah. Their activities are more of an intellectual than of a physical character, though the last are not excluded.

On the purely academic side, the Community maintains High Schools for boys and girls and Post Matriculation classes are arranged for girls. It is now possible to provide all the teaching in the Girls' School

through properly trained women teachers. There are also a Theological School and a Theological College for boys.

In 1944 an Intermediate College for Boys was started which has already developed into a Degree College.

The main activity of the Community, however is the propagation of Ahmadiyyat in Pakistan and in foreign countries. Ahmadiyyat is in every respect Islam itself. A distinct name was given to the Community by its Founder solely with the object of distinguishing it from the mass of those who though still calling themselves Muslims in fact travelled away from the true doctrines and teachings of Islam. The missionary activities of the Community are carried on in many ways and indeed every Ahmadi is expected to be a missionary at least by example, if not by precept. Organized missionary effort is carried on by means of missions which are in the charge of trained missionaries. There has been a tremendous expansion in the activities of the Community in this respect during the time of the present Khalifa. Indeed so far as missionary activity in foreign lands is concerned, it may be stated that with the exception of Afghanistan the whole network of foreign missions has been established under the direction of Hazrat Khalifatulmasih II. There are now large and flourishing Ahmadiyyah communities in the Dutch East Indies, the Malay States, Burma, Ceylon, Mauritius and West Africa.

A very active mission is maintained in London where there is also a Mosque built with funds provided by the women of the Community. The Mission House in London provides a centre for social and intellectual activities for members of the Community as well as for those who are interested in the study of Islam.

There are small communities of Ahmadis in many cities of the United States and there is also a mission established in the Argentine.

There is a mission in Japan.

It is perhaps due to lack of space that this brochure does not make any reference to the working of Tahrik-i-Jadid which is responsible for opening and running of Missions all over the world except Pakistan and India. *Editor*

What they say:

"We need not worry you with the history of the school as you are already aware of it. However, we wish to state again that this our Nkoranza Secondary School collapsed three times before your Mission took over. Many people lost confidence in it and thought of your Mission's imminent withdrawal when the taking over ceremony was completed. But under the efficient organization, foresight, dedication and gregariousness of the Headmaster, the school is reviving fast."

"Signed: A.F. Bediako
REGISTRAK
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TAHRIK-I-JADID
(MONTHLY)

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Rabwah.

Nigerian Broadcasting Service

——*Naseem Saifi*

ISLAM & SWORD

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I quite remember that when I was at school, we used to discuss 'Pen and Sword, which of the two is mightier' And we always ended our discussions in favour of the pen. That is, we always concluded by saying that the pen was mightier than the sword. And what did we mean by that? We meant, as I am sure all af you would agree with me, that work done with the pen was more effective and produced more lasting results than the work done with the sword ; the people could be more convinced with words of the pen than with the strokes of the sword.

Today I have to speak about 'Islam and sword'. Islam as you know is a religion. You have never heard the people discuss 'Judaism and sword' or 'Hinduism and sword' or 'Budhism and sword'. That is, you have never heard the people discuss a religion and a sword ; never have they compared them with one another. I am sure my topic of today also does not need comaparison between the two. Then what does it mean?

To discuss Islam and sword means to tell the audinece whether Islam was spread by sword or not and what is the significane of force in Islam. So I am going to tell you two things. One, was Islam spread with sword, Two, what is the teaching of Islam about using force in conversion.

History, mind you, is mostly one-sided view of the happenings of the past. We cannot take things at their face value. We have to dig deep and find out facts related to the events. That is why you see history changing every now and then. Have you heard that India and Pakistan have set up historical boards to revise the history of that sub-continent? Very soon Gold Coast is also going to do that. And I am sure in due course Nigeria will follow suit. It shows that history is never stable. It depends upon those who write and later on upon those who read it. I hope you have understood my point and I need not labour any more on it.

Whether Islam was spread by sword or not is also a matter of history. Do you think the Muslims themselves wrote that they spread Islam with force? They could never do that. Then how did this idea spread? The fact is that some battles did take place during the life time of the Holy Prophet, peace and blessings of God be upon him, and even after him. And without going into the details of these battles the enemies of Islam began to tell the world, and let me admit that their propaganda machinery was extensive and really effective, that Islam was spread by sword. This part of Islamic history is really written by the opponents of Islam. Imagine how would have Christianity appeared to the world if its history, or let me say the biography of Jesus Christ, peace be on him, were to be written by the Jews. I am sure, no Christian would like us to look into that. It is biased and it is false, we would be told. Take any event in the life of Jesus Christ and let us hear a Christian friend and a Jew comment upon it. The two versions would be quite different, rather quite contradictory. But, why? I ask again, why? Because one and the same event has been looked at

from two different angles. And from which angle would the Christian friend like us to look at that event. Is it not from his own? Why not. He would condemn outright the comments of the Jews.

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But how often looking at the history of Islam, or let me say, the biography of the Holy Prophet Mohammad, peace be on him, have you tried to look at it from a Muslim's view point? I am sure never. Haven't you heard that you should do unto others what you want them to do to you. But you don't act upon it. You wouldn't like us to agree with the Jewish point of view about the Christian history. Whereas you yourself would gladly. admit the comments of the opponents of Islam on the history of Islam. For God's sake change your way of thinking and there will be no need for anybody to tell you that Islam was not spread by sword. You will know it yourself.

I have said before that some battles did take place in the life time of the Holy Prophet Mohammad and even after him. But remember, the mere fact of battles having taken place cannot lead one to the conclusion that force was used to spread Islam. In the first place those battles were never fought to force religion on anybody at all. In the second place, the result of those battles was never a huge conversion. And do you know that almost all the battles fought during the life time of the Prophet Mohammad were forced upon the Muslims by the opponents of Islam. You know when the Prophet was in Mecca, he was not allowed to live in peace. Every kind of persecution was carried on against him and his followers. When he went to Medina, it was as if the Meccans had lost their prey on whom they had always wished to pounce like an eagle pounces upon a pigeon. They could not rest at peace. They were really troubled at heart. Their greatest regret was that the new religion which preached against their idols and superstitious ways should continue to prosper, though in a different land i.e. in Medina. Thus they began to conspire against the Prophet through some of the Medinites and that started the ball rolling. The Muslims had to defend themselves and they did defend themselves very nobly. To defend oneself is quit noble but to defend oneself courageously is still more noble. And that is what the Muslims did.

While in Lagos, have you ever passed by the magnificent building of the Supreme Court? And have you ever observed a statue made on its front wall? This statue stands there with a scale in one hand and a sword in the other. What does it indicate? It indicates that to keep the scale of justice balanced, the sword may have to be used and then it would be quite justified to use the sword. That is the Islamic point of view Have you also heard anything about the Suez Canal dispute. The Western powers have said it repeatedly that though they wish very much that the dispute could be settled through negotiations, they cannot rule out the use of force. Yes the use of force can never be ruled out of man's life. For to defend oneself has always been a noble act and it has deserved appreciation of the right-thinking people. What you have to try to understand is the atmosphere in which the battles were fought by the Muslims. Once you do that, you will, I am sure, highly appreciate the fact that the Muslims fought battles and filled the earth with justice and peace and gave a noble example of self-defence.

Let me tell you one thing more. Have you ever realised that a Daily Diary, if kept without much cons-

ıɔousness of its future effects, is the best and the most reliable history of events. For, while keeping a diary you can never be aware of changes in the trends of thought of the people of tomorrow. You write what actually happens. And have you ever thought over the fact that the Holy Quran which was revealed in 23 years also presents to a large extent the Daily Diary of the Hoiy Prophet and the Muslims of his days, kept by God. If we look into it from that angele many of the historical problems connected with early Islam would be solved in no time. At a certain stage the Muslims were told by God : And what is the matter with you that you fight not in the cause of Allah and of the weak-men, women and children who say, 'Our Lord, take us out of this town, whose people are oppressors and make for us some friend from Thyself, and make for us from Thyself some helper.

What does it show ? It shows, and quite clearly that the Muslims were really averse to fighting The storm of persecution was rising high. The Muslims were being hindered from the way of Allah. They were to be told, so says the Holy Quran, that persecution is worse than killing. They were very much worried about the life of the Propht. God had to give the promise contained in the words : O Messenger convey to the people what has been revealed to thee from thy Lord ; and if thou do it not, thou hast not conveyed His Message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people.

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When the persecution actually became intolerable, the Muslims were allowed to defend themselves : This is how this permission is recorded in the Holy Quran : Permission to fight is given to those on whom war is made, because they have been wronged and Allah indeed has power to help them those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is of commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.

Yes, the Muslims were permitted to fight. But what were the feelings of the Muslims themselves. This is what the Holy Quran says : Fighting is ordained for you, though it is repugnant to you ; but it may be that you dislike a thing while it is bad for you. Allah knows all things, and you know not.

What a great cruelty it is to attribute warring spirit to the people about whom God says that they disliked war altogether. It was God who had to tell them, I again quote the Holy Quran : And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors.

Before I close I have to tell you, as I promised in the beginning, what the teaching of Islam is in connection with using force for conversion. That will doubtlessly form background of all that the Muslims said and did and it will also go a long way in showing that with that teaching they could never go warring against anybody at all.

As for preaching, we are told in the Holy Quran that the Prophet's duty is just to preach and nothing more than that. Whether the people believe in what he says or not, that is not his concern.

On the question of religious disputations we read in the Holy Quran :

But if they dispute with you, say, 'I have submitted myself to Allah, also those who follow me.' 'And say to those who have been given the book and to the unlearned 'Have you submitted? If they submit, they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allah is watchful of His servant.

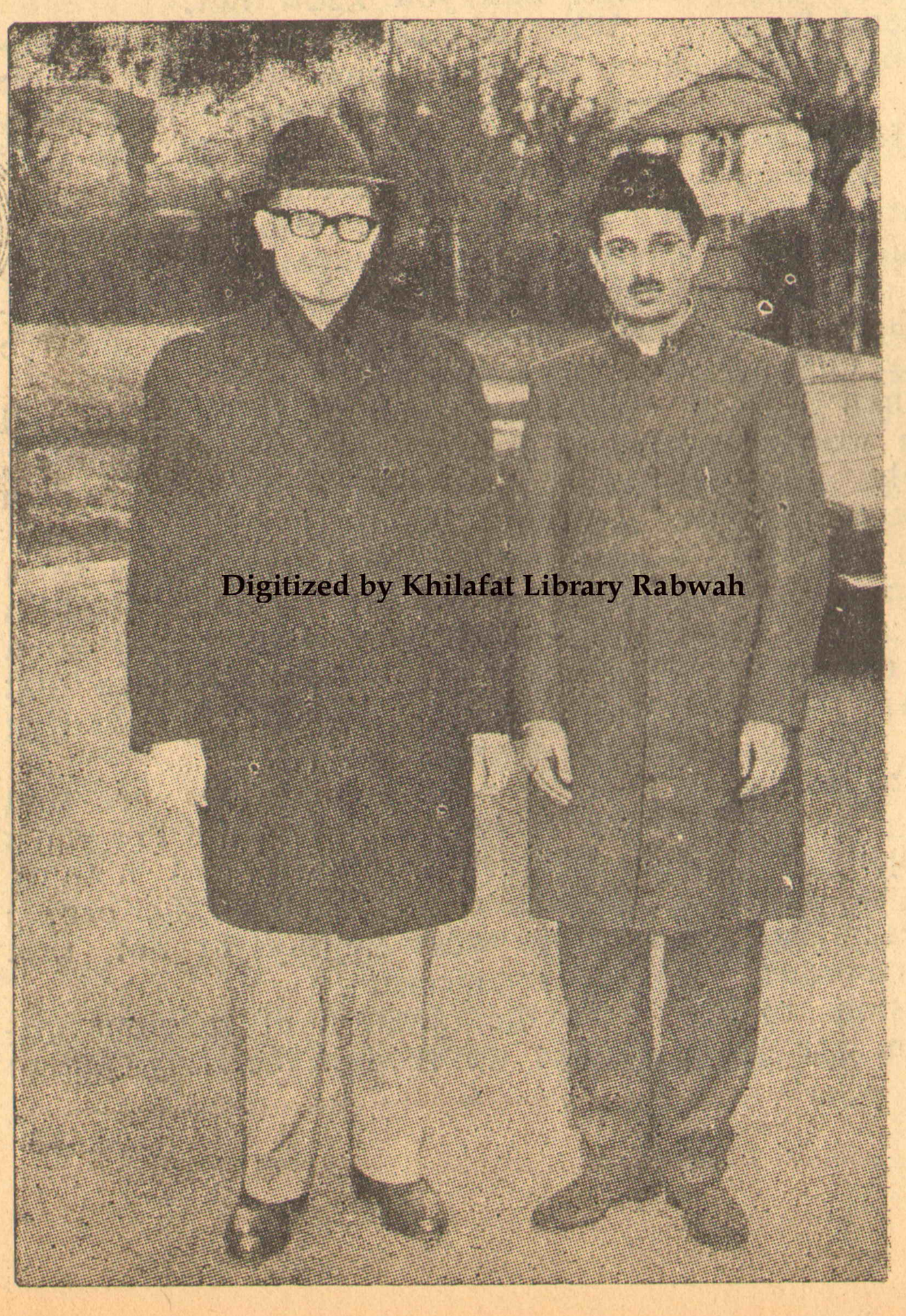
At another place in the Holy Quran we are told in quite plain words that there can be no compulsion in matters religious. The verse runs thus: There should be no compulsion in religion. Surely, right has become distinct from wrong.

With this teaching it simply was not possible that the Muslims could have gone out to preach Islam with force.

To sum up, the Muslims did use the sword but to defend themselves against a cruel and powerful enemy. And they defended themselves very nobly.

The teachings of the Holy Quran which were the guide of the Muslims lay down quite clearly that there should be no compulsion in religion.

I pray to God that He may remove our prejudices and grant us clear understanding of the facts. O Almighty Allah in Whose hands is the key of our hearts, open our hearts through Thy mercy and let us not be misguided. O our Lord take us under Thy protection and let not evil thoughts put us on the wrong track. Grant us Thy light and let us avail of it. Amen.



The late Alhaj Dr. Abdul Hadi Chiussi (left) with Mr. Ataul Mujib Rashed, Deputy Imam of the London Mosque.

مکرم جناب الحاج ڈاکٹر عبدالہادی صاحب کیوسی (بائیں جانب) مکرم مولوی عطاءالمجیب راشد نائب امام مسجد لندن کے ہمراہ

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The Promised Messiah
A Life Sketch

Maulana Nur-ud-Din Muneer, M.A., Naib Vakilut Tabshir (Tasnif)

Hazrat Mirza Ghulam Ahmad, The Promised Messiah, and the Founder of the Ahmadiyya Movement in Islam was born on the 13th February 1835 at Qadian, a village 70 miles north-east of Lahore which was founded by his ancestors soon after Babar had conquered India.

Popularly known as belonging to a Mughal family, he was a Persian by descent. His ancestor, Mirza Hadi Beg who migrated to India from Samarkand (Sogdiana) came from Haji Barlas, an uncle of Amir Timur. The ancestors of Haji Barlas and those of Amir Timur were descended from Aromji Barlas, the common patriarch of the Barlas Iranian tribe.

The descendents of Amir Timur who ruled India and those of Haji Barlas who followed them to this country are commonly known as Mughals.

The Holy Founder of the Movement also under the weight of this long established family belief professed himself as such in his writings. *(Kitab ul-Bariyya p. 262-296)*. But he claimed a Persian descent also on the strength of revelations which he had received from God to this effect. *(Kitab ul-Bariyya P. 134, footnote)*. In his subsequent writings, however, he firmly asserted that his family was of a Persian origin and it was not known why it became to be regarded as Mughal. *(Haqiqat-ul-Wahi, p. 77-78)*.

The recent research has now shown that Timur belonged to an Iranian tribe, Barlas by name, and that he was not a Mughal.

The reason why the family came to be known as Mughal may lie in the fact that the Mughal emperor contemporary to Timur gave him his daughter in mrrriage. Similarly a progenitor of Timur, Karchar by name was also married to Mughal princess, the grand daughter of Chengiz Khan. Karchar was his favourite and also that of his son Chughtai Khan. On the death of Chughtai Khan, Karchar, who was his son-in-law, succeeded to the Mughal throne. He was the first in his tribe to embrace Islam.

It might be due to this close affinity between Chengiz Khan and the forefathers of the Founder of the Ahmadiyya Movement and marriages with Mughal princesses that the family was attributed a Mughal descent. The Founder, however, on the basis of Divine revelations firmly believed himself to be a Persian and subsequent research has testified to it.

The place where Mirza Hadi Beg encamped came later on to be called Qadian and is now a flourishing town. He was welcomed by the Imperial court at Delhi and assigned the administration of large territory around his settlement.

The family continued to enjoy favour at the Court and Mirza Faiz Mohammad, one of the ancestors of the Founder of the Movement, was commissioned to command 7000 men. When the Mughal rule declined, the

family estate assumed a quasi-independent position. But its fortunes dwindled during the Sikh domination over the Punjab and at one time was reduced to its lowest ebb. However, when Maharaja Ranjit Singh came into power he partially rehablitated the family and restored to it a small portion of its lands. But when in 849 the British came into ascendancy the family estate was again confiscated and all its privileges forfeited, except proprietary rights over Qadian and a few villages around it.

At the time of British takeover the Founder of the Movement was about fourteen years old and had noticed very well the impact which it had made on his father, Mirza Ghulam Murtaza. He says it in his autobiographical memoirs that this reverse in the fortunes of the family had completely overwhelmed his father and filled him with despair and despondency. His father had spent large sums of money in litigation for recover his lands but to no avail. Consequently he felt disgusted with himself for wasting his precious life in worldly pursuits and not turning to God instead.

The Holy Founder of the Movement took this lesson to heart and from his early youth he was inclined more to the hereafter than to this world. He loved seclusion; he loved the Holy Quran and the mosque. He would remain absorbed for hours in the Holy Book and pass most of his time in the mosque offering prayers and supplicating to Allah for the grant of a true understanding of the Holy Quran.

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Observing his retreating nature his father grew very apprehensive about him. He thought that if his son would not take interest in the management of lands or secure some good Government job he would be unable to provide for himself in future. Out of these considerations he would often urge his son to take up either of the two occupations.

But both these things were not to his liking. However out of regard for his father's wishes he occupied himself first with the management of family estate and often visited Batala for litigation.

Sometime later he got a Government job at Sialkot which he performed very diligently. But his heart was not in this work and here he utilized his spare time in his studies or in discussions with Christian Missionaries about Islam and Christianity. Those who came in contact with him admired him very much for his sincerity, his singular scholarship and his moral excellence.

After a four year's stay at Sialkot he gave up his job in 1868 and came back to Qadian. Here once again, to please his father, he occupied himself with the management of family lands. But true to the compulsions of his nature he remained engrossed in the Holy Quran, Traditions of the Holy Prophet (Peace and blessings of God be upon him) and books on mysticism. This period was specially marked by his devotion to prayers and fasting and under a Divine inspiration he observed supererogatory fasts for a continuing period of 8 to 9 months, which largely added to his spiritual experience.

Then one day in 1876 when God revealed to him that his father would pass away in the evening, he felt very much consternated, for upto that time he had depended wholly on his father. But in another communication God consoled him immediately and assured him of continued sustenance.

(To be continued)